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## BOOK REVIEWS

*Seventeenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1895-96.* By J. W. POWELL, Director. *In Two Parts—Part I.* Washington: Government Printing Office, 1898 [1901]. Pp. xciii, [+127\*-344\*]-468.—*Part II.* Washington: Government Printing Office, 1898 [1901]. Pp. 467-752. With Pls. I-LXXXI (+ III *b*, IV *b*, V *b*, VI *b*, VII *b*, IX *b*), and figs. 1-357.

Besides the Report of the Director, with its admirable introduction summary of work accomplished by the Bureau during the year 1895-96, and brief characterization of the accompanying papers, together with a "List of Publications of the Bureau of American Ethnology," compiled by F. W. Hodge, these two volumes contain: "The Seri Indians" (pp. 1-128, 129\*-344\*) by W J McGee; "Calendar History of the Kiowa Indians" (pp. 129-445) by James Mooney; "Navaho Houses" (pp. 469-517) by Cosmos Mindeleff; and "Archeological Expedition to Arizona in 1895" (pp. 519-744) by Jesse Walter Fewkes. At pages lix-lxii a graceful tribute to the late J. C. Pilling finds a place.

Dr McGee's memoir on "The Seri Indians" (illustrated with 56 plates and 42 figures) is a remarkably suggestive and informing account of the Seri Indians of Tiburon island in the Gulf of California and the adjacent mainland (a portion of Sonora). Unusual interest attaches to these pages, for the Seri are not only one of the least known of Amerindian peoples, but "must be assigned to the initial place in the scale of development represented by the American aborigines, and hence to the lowest recognized phase of savagery" (p. 295\*). After a brief general introduction, the following matters are considered: Habitat, history, tribal features, somatic characters, demotic characters (symbolism and decoration, industries and industrial products, social organization, language), etc.

Reduced to 350 individuals (of these 75 are adult warriors), the Seri are tending to extinction. They survive in an unparalleled state of isolation, their antagonism to the rest of mankind amounting practically to a *race-sense*. In their physical development they display wonderful

adaptation to environment, and exemplify in marked fashion processes of selection. By cultivating a reserve in the organism itself, rather than such material aids as more civilized tribes possess and rely upon, they are able, with a very low general culture, to rise to full advantage in the utilization of their habitat. Their specialization in the direction of organic reserve is so complete as to be, racially and individually, an acquired characteristic. Their water-industry, their navigation, hunting, and fishing all evidence their conquest of both land and sea environment. Alike remarkable are their "pedestrianism" and manual development (with absence of knife or tool sense). In their industries these Amerinds "combine the features of the zoömimic and protolithic stages more completely than any other known folk, and in such wise as to reveal the relations between these stages and that next higher in the series with unparalleled clearness." The prominence of the "elder women" in the management of everyday affairs is marked. The marriage customs are almost *sui generis* and reveal a decided appreciation of sexual morality and restraint. Noteworthy also is the special honor paid to women in funerary rites. According to Dr McGee these Indians exemplify most emphatically the "law of conjugal conation," and the incarnation of primitive ideals. One of the most interesting features of their life is the alternation of long periods of inactivity with short periods of intense activity, with which is associated rapidity of change from one state to the other.

Included in Dr McGee's study are Dr A. Hrdlička's "Report on an examination of a skeleton from Seriland" (pp. 142\*-147\*), and Mr J. N. B. Hewitt's "Comparative lexicology" (pp. 298\*-344\*). Dr Hrdlička gives the details of description and measurements of the skull and skeleton (the only undoubtedly authenticated Seri osteological data) of a young female. The symmetrical skull has a capacity of 1545 cc. (Broca) and 1490 cc. (Flower), with a cephalic index of 88.3. In some respects the skull approaches that of the Caucasian. There are also indications of prolonged physical adolescence. On page 141\* is a report on a skull supposed to be that of a Seri, but with no certainty. Mr Hewitt's paper consists of a detailed study of the limited linguistic material—pronouns, numerals, and conceptual terms—in comparison with corresponding words in Yuman dialects. The result of this searching analysis (all the evidence is incorporated in these pages, so that other investigators may make use of it) is to demonstrate that the language of the Seri is structurally and lexically unrelated to the Yuman stock, with which earlier authorities allied it. The Seri pronoun for *thou* shows a vague resemblance to the corresponding

Yuman term, the word for *dog* has probably been borrowed from Pima, and there may be a few loan-words from other tongues, but even seeming kinship does not attach to more than a dozen and a half words of the Seri vocabulary so far studied. Mr Hewitt's study is one of the most thorough-going pieces of linguistic analysis we have had for some time.

Altogether, Dr McGee's memoir, based upon his investigations in Seriland in 1894 and 1895, is an exceptionally valuable addition to our stock of knowledge about the lowest races of man now existing.

Mr Mooney's "Calendar History of the Kiowa Indians," which is accompanied by 25 plates and 187 text-figures, is a most valuable and illuminating interpretative study of a series of Amerindian records. After some brief remarks on calendars in general comes a sketch of the Kiowa (pp. 148-242) dealing with ethnography, history, sociology, and religion. This is followed by a brief sketch of the Nadfisha-dena, or Kiowa Apache, a small Athapascan tribe associated with the Kiowa from the earliest traditional period (pp. 245-253). The rest of the paper is devoted to the discussion of the Kiowa annual calendars, followed by a list of military and trading posts, missions, etc.; a Kiowa-English (pp. 391-430) and English-Kiowa Glossary; and a list of authorities cited.

The Kiowa calendar and the Dakota calendar "are the only ones yet discovered among the prairie tribes." From Anko, a Kiowa warrior, was obtained "the only monthly calendar so far discovered among North American tribes." Of the events noted, Mr Mooney observes (p. 146): "The records resemble the personal reminiscences of a garrulous old man rather than the history of a nation." For comparison, "the chronicles of the highland clans of Scotland," or "the annals of a medieval barony" suggest themselves.

The connection of the Kiowa with the far north makes their history very important in the annals of the aborigines of the trans-Mississippi region. The Kiowa are also remarkable from the fact that "the clan system does not exist among them, and there is no evidence that they ever had it,"—in this they resemble the Kootenay and some Salishan peoples of British Columbia.

The traits of the Kiowa seem less admirable than those of many of their neighbors, and they have "a large infusion of captive blood, chiefly Mexican." Of their religion the sun-dance and the mescal myth-ritual (the last only some fifty years old with this tribe) are the chief features. The Kiowa Apache "are practically a part of the Kiowa in everything but language."

More interesting, perhaps, than the calendars themselves, are Mr Mooney's discussion of the terms employed in Kiowa chronology, the names of seasons, "moons," etc., and the data contained in the Kiowa glossary. A significant feature of the calendar is the frequency with which smallpox, cholera, etc., are referred to. The tale of rites and ceremonies performed, too, occupies sometimes the entire record. The hints as to the existence of somewhat similar "calendars" among other tribes should be pursued, for all such material, however meager it may be, has a profound psychological interest.

Mr Cosmos Mindeleff's study of "Navaho Houses," illustrated with 9 plates and 15 figures in the text, treats of hogáns of the Navaho Indians chiefly as they were, much of the material upon which it is based having been obtained "some ten years ago, when the recent changes, which have taken place in Navaho life, had only just begun." After some introductory remarks on the country and the people, the following topics are considered: Legendary and actual winter hogáns, summer shelters, sweat-houses, effect of modern conditions, ceremonies of dedication (with texts of certain songs), the hogán of the *Yébitai* dance. The article concludes with an explanatory vocabulary of hogán nomenclature. Like the Seri, the Navaho do not build their houses at springs, a practice which, the author suggests, is "perhaps a survival of the habit which prevailed when the people were a hunting tribe and kept away from the water-holes in order not to disturb the game which frequented them." The houses are built in such out-of-the-way places also as to give one the impression that the country is practically uninhabited. According to Mr Mindeleff, "it is an exceptional Navaho who knows the country well sixty miles from his birthplace, or the place where he may be living, usually the same thing." The taboo of death-places has had much to do with the temporary character of Navaho dwellings. This difficulty has been somewhat overcome by the practice of carrying the sick out to die in the open air.

In Navaho mythology there are many legends of wonderful houses, and early mention of house-building occurs in the creation myths. Their recent resort to agriculture, destructive of former pastoral life, is inimical to the old house-building ideas, and has resulted in an increased permanency of dwellings,—some attempts even having been made to imitate the houses of the whites.

Of the rites connected with house-building we learn that "in the Navaho system nothing of a ceremonial nature is introduced until the conclusion of the manual labor," a matter in which these Indians differ

from their Pueblo neighbors. In case of grave fears of malign influence against the occupants of the new-built house, the dance of the *Yébitcai*, a very elaborate ceremony (for which a special hogán is constructed), is performed.

Dr Fewkes' memoir, illustrated with 85 plates and 113 figures, is an exhaustive discussion of results, a preliminary account of which has appeared in the Report of the Smithsonian Institution for 1895. Pages 529-576 are devoted to the ruins in Verde valley, the remainder of the paper dealing with ruins in Tusayan (Middle mesa, East mesa, Jeditoh valley, Awatobi, Sikyatki) and the objects there discovered, especially pottery (pp. 650-778), its decoration, symbolism, etc. Of the pueblos, cliff-houses, and cavate dwellings, Dr Fewkes tells us "all these kinds of dwellings were made by people of the same culture, the character of the habitation depending on geological environment." Hence he holds that "the so-called cliff-dwellers were not a distinct people, but a specially adaptive condition of life of a race whose place of habitation was determined by its environment,"—a people who "sometimes built dwellings in caverns and sometimes in the plains, often in both places at the same epoch."

The Verde village sites, Dr Fewkes (in agreement with Mr Cosmos Mindeleff) thinks, "represent a comparatively late period of pueblo architecture,"—they are probably not more than two centuries old. The pictograph described on page 545 suggests comparison with Peruvian rock-sculptures. At Palatki and Honanki, "the majority of the paleoglyphs are of Apache origin, and of comparatively modern date." According to Dr Fewkes, the rectangular form (and not the round, as Nordenskiöld thinks) of the kiva, or religious room of the people of Tusayan is the original one, the round kiva being of foreign origin. The three pueblos of Sikyatki, Awatobi, and Walpi, "will show the condition of Pueblo culture in three centuries,—in Sikyatki, pure, unmodified Pueblo culture; in Awatobi, Pueblo life as slightly modified by the Spaniards; and in Walpi, those changes resulting from the advent of Americans superadded." The inhabitants of the older ruins of Tusayan "must have been as far removed from rude Shoshonean nomads as their descendants are today." Dr Fewkes is also of opinion that, "while, as a whole, we can hardly regard the modern Hopi as a degenerate people, with a more cultured ancestry, certainly the entire Pueblo culture in the Southwest, judged by the character of their pottery manufacture, has greatly deteriorated since the middle of the sixteenth century."

With respect to mythology and ritual he observes, "from Taos to

Tusayan there is no pueblo which does not [today] show modifications due to European contact." The detailed discussion of the figures on Pueblo pottery and their relations to mythology and folklore are valuable and suggestive. The sequence of evolution in designs, according to Dr Fewkes, is geometrical figures, birds, other animals, human beings. The rarity of human figures on the pottery from the oldest ruins "would appear to indicate that decorations of this kind were a late development."

ALEXANDER F. CHAMBERLAIN.

*Eighteenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1896-97.* By J. W. POWELL, Director. *In Two Parts—Part I.* Washington: Government Printing Office, 1899 [1901]. Pp. lvii, 1-518. With pls. I-CLXXIV, and figs. 1-165.

Outside of the usual report, summary, etc., of the Director, this volume is entirely taken up with Mr E. W. Nelson's exhaustive account of "The Eskimo about Bering Strait" (pp. 1-518). Among the topics treated of are: Habitat and people, clothing, personal adornment, utensils and implements, implements used in arts and manufacture, hunting and fishing, art and manufactures, travel and transportation, trade and trading voyages, units of value and measurement, villages and houses, ruins, food, tobacco and smoking, house-life and social customs, morals, disease, mortuary customs, totems and family marks, wars, games and toys, music and the dance, feasts and festivals, masks and other ceremonial objects, religion and mythology, folktales.

The author's investigations were made during the years 1877-1881, when he collected some 10,000 specimens for the U. S. National Museum. Dating from a period before the Alaskan Eskimo were so greatly affected by contact with American whalers, traders, missionaries, etc., the observations of Mr Nelson may be said to reveal to us a very primitive and representative section of the Eskimo stock.

The first half of the paper consists of descriptions of specimens. The section (pp. 232-241) on measurement and chronometry is very interesting, especially from a psychological point of view. As to inter-racial influence it is noted that on the Yukon and Kuskokwim rivers the Eskimo have borrowed very little from their Tinné neighbors, while the latter have derived a good deal from the former. On Kowak river the case is reversed. Another interesting point is the stimulus given to Eskimo art by the introduction of tobacco from Siberia (snuff-boxes, tubes, ash-boxes, quid-boxes, pipes, tobacco-bags, etc., abound).